

In 5 Years Caribbean Sufferer, supported, Sm
Dr. St. John's Discourse concerning Conscience; The first
part of which account is given of the Nature of the Right
and Obligation of men, and the case of their withdrawal
from the Government of the Church of England, as it is
established; upon this practice, that it is against their
Conscience to join with it, is stated and discussed.

Concerning a Doubting Conscience.

— — — — — Dr. St. John's Fast-Sermon before the House of Commons
April 21, 1679, on Revel. II. 3.

Duty and Discretion of doing good, as two Se-
mblances of the Will of God. April 21, 1679.

— — — — — Dr. St. John's Sermon at the election of the Lord Mayor, Sep-
t. 1684, on Psal. cxli. 4.

— — — — — Dr. St. John's Sermon at the Honorable Society of

No. 2. Geo. Royse, R. R^{mo} in Christo
1691. Patri, ac D^{mo} D^{mo} Johanni
Archiep. Cantuar. à sacris Do-
mest.

— — — — — Dr. St. John's Sermon at the Honourable Society of

— — — — — Dr. St. John's Sermon at the Honourable Society of

— — — — — Dr. St. John's Sermon before the Queen at Whitehall, Oct.

Concerning a Consulting Committee.

—'s East-Senator before the House of Commons
April 11, 1819, on Rep. No. 3.

Imprimatur.

... his Sermon at the Election of the Lord Mayor, Sept. 29, 1844, on Psal. cxii. 4.

Nov. 2. Geo. Roysse, R. R^{mo} in Christo
1691. Patri, ac D^{mo} D^{mo} Iohanni
Archiep. Cantuar. à sacris Do-
mest. the Honourable

Christ Crucified.

Right Hon

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16

SERMON PREACHED AT SALISBURY,

August 23, 1691.

By JOSEPH KELSEY, B. D.
Prebendary of SARUM.

I signe my name, I would
have ended, that it
should never be knowne, but the
Dignitie of the Subject, and the Honour
of the Name prefixed to it, for since
LONDON,
Printed for Walter Kettilby, at the Bishop's Head in
St. Paul's Church-Yard, 1691.



Christi **E**cclasiastic*d.*

A

SERMON
PREACHED

T A

SALISBURY

UNIVERSITY
CAMBRIDGE

Aug^{ust}

No. 2 Rose, R. R. in Chancery

Paris ac D^r. D^r. Johnson
B^r 30 SEPTEMBER B.D.

Printed for S. and N. W.
Bridges

85...294



TONDOW

Printed for S. and N. W.
Bridges, Cambridge, 1661.

I believe that few now goe to preceas
from your COUNCIL to THE TOWNS
of our Right Honourable
SIR THOMAS
EARL of PEMBROKE, &c.
and
of all things: to whom I have
My LORD,

HAD this Sermon been de-
signed to be publick, I would
have endeavoured, that it
should better have answered both the
Dignity of the Subject, and the Nobleness
of the Name prefixed to it. But since
your Lordship was pleased to encourage
the Printing it, as it was Preached;

The Epistle Dedicatory.

I esteem that Favour solely to proceed from your Great Piety to Catbolick Verities, particularly the Honour of our Saviour, at this time so injuriously assaulter, and your Love to the Church of England, which ever was, and continues to be, the best Defender and Conserver of them.

That God will confirm to your Lordship these and all other Virtues, which maketh true Greatness, and reward them with spiritual and temporal Blessings, is the Prayer of,

My Lord,
W^Y A D^D I AMTH Y^H M^Y L O R D^D
Your Lordship's in all duty
most obliged, and most
humble Servt
Joseph Kelsey.

own Religion

Death of the Son of God, to the
to the Philippians lo a Greek, impudicis in pessima
etiam. Tunc. Tunc. Tunc. Tunc. Tunc.
impudicis in pessima. Tunc. Tunc. Tunc.
Christ Crucified.

1 Cor. I. 23, 24.

**But we preach Christ Crucified, unto the Jews a
stumbling-block, and unto the Greeks foolishness;
But unto them which are called both Jews and
Greeks, Christ the power of God, and the Wis-
dom of God.**

CH.R.I.S.T in this Text seems to represent the future fate of his Religion to the end of all things: that it should be always militant on Earth till triumphant in Heaven; like I am *Ishmael*, or narrow neck of Land, it is opposed to the fury of two rageing Enemies, Jew and Gentile, yet stands the Emblem of invincible Fortitude, an eternal exception to all the powers of fleshly Wisdom; wounds no less the acuteness of the Grecian Sophister, than the dulness of the illigital Jews; and puzzles as well the brisker genius of *Athenae*, as the more phlegmatic Rabbies at *Jerusalem*. A Problem baited both by ignorance and learning, by prejudice and ingenuity, by malicious interest, and a better generosity. The most excellent things still fight with the greatest difficulties; God himself hath the most Enemies; and Virtue is ever placed betwixt opposite Vices. Christ Crucified sounds a contradiction

Christ Crucified.

to the Philosophy of a Greek, implicates in the very terms : To the Hebrew Superstition it is more terrible, and confounding than the Slogans of Mount Sinai. Stupid and heavy Jew ! whom nothing less than Thunder will confute. Captious Greek ! who seekest Wisdom in Mode and Figure ; rejecting all as folly which hath not its appearance in Logical Syllogisms, or Sophistical Elenchs. Quid queris Iude ? Quid sinebit Dei Virtus. Quid illa Grace impientium habet, et sapientiam Aeterni Patris. yea preach Christ Crucified. The power of God, and the Wisdom of God. In which words we will consider.

I. The great Subject of Christian Doctrine : We preach Christ Crucified.

II. The Vindication of it from the Oppositions of Jew and Gentile. *The Power of God, and the Wisdom of God* do no gild, I am to instruct you in this

a. We preach Christ Crucified that also
in this The Satisfaction which he made.
we gain The Merit of his Death; never H
-ege. o The unbounded Victories are, bns. I do shew
-mep The effects which so great an Example of
Virtue ought to have upon men. Let us now vi
on about We, preach the Satisfaction which is by his
Death, gave to Divine Justice for the transgressions
Worlds restring the offended God Jesus do his Hub
ther, graciously by the abolition of himself, to land on

They are losland unworthy designs which do ini
minate the Virtue of your Saviour. Deeds imagined
thing less than those high and noble it is fitly done to
Scripture and the Right of Gods Church have let trial
bited unto us. That he should, by his death, to give
Testimony to the Doctrine of Remission of sins which
he preached, is to make him a mere Martyr to his

own

own Religion; to put no distinction betwixt the Death of the Son of God, and of a mortal Man, to allow more real Virtue to the blood of Bulls and Goats, as to the taking away of sin, than of the immaculate Lamb of God. The Apostles and all holy Martyrs, who died for the Doctrine which they preached, might on this account compare with him in the efficacy of their Deaths, and challenge the incommunicable Title of Saviours and Redeemers of Mankind. Nay *Socrates* himself, supposing the Morality of his Philosophy, such as might make those who should practise it acceptable unto God, would justly be said by his Death to have purchased remission of sins, and to have been the Author of Eternal Salvation to his Athenian Proselytes.

The Miracles which our Saviour did were more convincing Arguments of the truth of his Doctrine than was his Death: it being no unheard of thing for Men with the loss of their Lives to defend the most impious and heretical Opinions. Nor is that Faith and Hope of Eternal Life, so much magnified, as the great effect of his Death, with any reason applied unto it; since the cruel torments of a most innocent Person at first sight appears the most preposterous means to induce a belief of immortal bliss. And the Scriptures every where lay the foundation of a firm Faith in our Saviours Resurrection. Moreover had the Death of Christ been only intended for a Testimony to his Doctrine, it might very well have been spared, and others, and no less convincing methods used. After having lead a Life of perfection upon Earth, he might have ascended after the manner that *Enoch* and *Elias* were translated,

into Heaven, and from thence have showed his Majestie to the confusion of his Enemies. He might have taken his Murderers at their word, have descended from the Croſs, and so confuted all their pretences. But this Sacrifice was intended for greater ends ; To have its effect not only upon Men, but to move even God himself. And this it did to two things which seem to make up the Nature of Satisfaction.

1. It moved God to a relaxation of his Law, or a receding from his right.

2. To a translation of the punishment.

1. Upon the account of Christ's Sufferings, God was moved to a dispensation of his Law. This Law is set down, *Gen. 2. 17.* *In the day thou eatest the forbidden fruit, thou shalt surely die ; thou shalt be punished with eternal death.* If this Law had exactly been executed, none could be saved ; but we are taught, that those who believe in Christ are redeemed from the Curse of the Law, *Gal. 3. 13.* And by the conditional Promises of the Gospel, God doth plainly recede from that right of punishing which that Law gave him. Many are the instances in Scripture that God hath done this, and to dispute that he cannot, is to transform the God of Christians into a stoical *τερπαμένος*, to bind him in Chains of fatality as invincible as a Heathen *Jupiter*. Promises do give a right to him to whom they are made, which will be injury against his consent to take away : but threatenings are revocable without any injury : because it is supposed the party threatened will not challenge the performance of the threatening. Nor in this case is it necessary to dispute the *όντα*, under what notion God is to be considered ; whether

whether this action of relaxing his Law proceeded from him as a Judge, as the party offended, or as the Governor of the World, since all these agree in him. It is sufficient that he is God, a Being wise, just, and good, and was pleased (for *satisfacere* in the Law is *alterius voluntatem implere*) upon the account of Christ's Death to dispense with the execution of that Law whereby all Sinners, that is, whole Mankind were condemned to Eternal Torments. Which dispensation, if it had not intervened, two most excellent things had quite perished out of the World, Religion from Man to God, and Divine goodness towards Man.

2. The second part of this Satisfaction is the translation of the punishment. God's accepting the Sufferings of Christ for the punishment due to Sinners. This is according to another expression of the Civil Law, *Satisfactio est pro solutione*. It is not the payment it self, but in lieu of it : the Sufferings of Christ were not the same which we deserved, yet such as served all the ends of Justice and Mercy. That he suffered very grievous Tortures, appears from the History of his Passion : That he suffered for our sins is clear from the ancient Prophecies, (*Isaiah 53:4*) *God laid on him the iniquities of us all*: and from infinite places in the Epistles. *He was made sin for us, a curse for us*; which places can signify nothing else, but that Christ did undergo those Sufferings upon the account of our sins, and his Death aggravated instead of ours. *obviis et iustis* .
of this object; That nobody can be justly punished for another's sin, because obligation to punishment arises from Merit, but Merit is personal proceeding from the will, than which nothing is more our own. But

1. First, It is to be considered, That though all the instances brought to declare the translation of punishment from the guilty to the innocent, in the *Athenian* and *Roman* Commonwealths, of two Friends ready to die one for the other, of *Zelaenus* who redeemed his Sons Eye with the loss of his own, do suppose a Principle which Christianity will not allow, That every Man is perfect Master, and hath the disposal of his own Life, as appears by that *aviloxesia*, self-murder, which was not only not esteemed blamieable, but gained the repute of manly and heroic amongst the most refined Heathens; yet it was not so with Christ, He had both power from his Father, and as himself tells us (*John 10.18.*) *No man taketh my life from me, but I lay it down of myself. I have power to lay it down.* That which made their actions unjust hath no place in his sufferings.

2. Although when God visits the sins of the Fathers upon the Children, he may be said to make use of his sovereign right in taking away that Life which he gave, in which there can be no injustice so long as the punishment exceeds not the benefit of Creation upon which his right is founded. Yet is it clear from Scripture, That the People of *Iuda*, and the Posterity of *Jerobam* (however they had sins of their own) yet were they innocent as to that for which they suffered, *David's numbering of the People*, and *Jerobam's many iniquities*.

3. Lastly it is evident, that exquisite sufferings are inflicted by Providence, where there is no sin to be punished or prevented, but perfect innocence. For brute Beasts and, infant Children (who having no free will cannot by sin abuse it) do daily suffer and die.

dy by the same tormenting Diseases with rational
sinful men. So that the distinction betwixt punishment
and affliction will not bear that weight, either
in the common use of words, or reasoning,
which in this dispute is laid upon it. God will ever
be just, what names soever Men put upon his pro-
ceedings. It was not therefore unjust, either ac-
cording to Scripture or reason, that our most inno-
cent Saviour should be punished for our offences,
that we by his stripes might be healed, and the
wrath of God receive that satisfaction which his
mercy, truth, and justice did require.

2. We preach the Merit of his Death, which is
founded in these particulars.
a. In the free and willing Obedience of Christ.
This the Scriptures take great notice of. Thus
Christ himself bespeaks his Father. *Lo, I come to do
thy will, O God.* And God at the first appearance in
his Office, by a Voice from Heaven, declared the
great complacency he had in the Obedience of his
Son. *This is my beloved Son in whom I am well pleased.* And St. Paul tells us, *that as by the disobedience
of one man were made sinners, so by the obedience of
one man should be made righteous.* Amongst the Hea-
thens it was accounted a bad Omen, if the Beast to be
sacrificed came with any reluctance to the Altar.
The prompt and ready submission of Christ to so
great sufferings, on behalf of the World, was of
mighty power to encline his Father to recede from
the rigour of his Justice.

3. The Merit of Christ's Death is founded in the
dignity of his Person. We were not redeemed with
corruptible riches, but with the precious blood of
the Son of God. In was the Lord of Life and Glory
who

who was Crucified? God did purchase to himself a Church by his own blood. Although the Divinity was impalable, and remained untouched amidst all the fury of its Enemies, yet was the value of his Sufferings advanced by its union with his Godhead; as it is a greater aggravation to strike a King than a Slave, though in both, only the body receive the stroke. The Stoicks do but play with words whilst they maintain an equality of sins, yet grant that the Murderer of his Father deserves greater punishment, because there is a complication of many sins; he not only killed a Man, but took life from him who gave him his, who nourished him, and was the Authour of all his contrement.

If the Catholick Fathers, in their disputations with ~~Men~~ and others, the Opposers of Christ's Divinity, did not insist much upon the undervaluing the merit of his Death, nor urged the detriment to his satisfaction, by making him mere Man, it was rather because his Divinity being secured, his satisfaction likewise would remain entire; than that they did not see the consequence. He must have low thoughts of his Sufferings, who believes them only to be the sufferings of a Mortal Man; as he who can allow all that to the sufferings of a Man, which the Scriptures give to Christ, will easily be brought to think there is no need of a Mediator. And therefore Socrates from the denial of Christ's satisfaction, proceeded to bereave him of his Godhead.

A mere Man destroyed the World, but only God could recover it, by the effusion of his blood, even his own. This Moral is founded in the greatness of his Sufferings,

Sufferings; not excluding the humility and necessities of his Life, the poverty, and contempt of his low estate.

That he indeed suffered the pains of the damned, or that his descent into Hell imports any such thing, is not to be believed by a Christian; both because the state of desperation there fills up the measure of their misery, (which would be impious to think of Christ) as also that satisfaction doth not require, that the pains of his Death should be equal to the Eternal punishment of all Men; That would have been exact payment of Debt, and God in Justice could not have punished any Sinner a second time in his own Person. But that his Sufferings were of another Nature, than we are capable to endure, or our Minds to conceive, seems to follow from the greatness of that Passion, and Symptoms of exquisite torture more than once observed in him, which the Evangelists express by λυτρός, ἔκθαυματικός, αδύνατος, forcing him to swear drops of blood, to pray (though with great submission) that the Cup might depart from him, and at last to cry out, *My God, why hast thou forsaken me?* Had there not been some invisible tortures exceeding those inflicted on his Body, Celsus his Question in *Origen* would not seem unreasonable, τί τὸν θεόν αποικελάδησε, καὶ τὸν θεόν αγανάκτισε; have we not heard of many Martyrs, and even others who could receive no Courage from the cause for which they suffered, whose Deaths were not only free from the least complaint, but accompanied with rejoicings? We must believe, that the pains of our Saviour were more than we can give any account of, or (which is Blasphemy,

(my to affirm) that he had not the fortitude of a
Spartan, or an ordinary Spartan; when even the
Thieves themselves, who were Crucified with him,
and died by most of the same external circumstan-
ces of Cruelty, shew'd not the signs of so severe a
Passion.

4. The Innocence of the Person advanced the
Merit of his Death. As in nature that medium
which transmits Colours untainted to the Eye, must
have no Colour of its own; so Christ, who was
the propitiation for our sins, did no sin; neither
was guile found in him. He is called the Lamb
without spot. As both the Jews and Gentiles were
ever careful, that the Beast devoted to Sacrifice
should be notorious, both for the clearness of its
colour, and beauty of it's bodily shape. My high-
steony Servant shall justify many.

The rules laid down by the Jews are almost infinite, whereby he who was to be accounted a fit
High-Priest, was to be examined. The parts of
his Body, and qualities of his Mind, were exactly
surveyed; no deformity in either could be excused
when he made expiation for sin. Such an High-Priest
became us, who is Holy, harmless, undefiled, sepa-
rate from Sinners; free not only from the commis-
sion but inclinations to Vice, who neither did nor
thought harm. The only Person who led a Life
conformable to his Doctrine, and vindicated simple
innocence from the reproach of softness and want
of wit. He did perfectly fulfil that Christian Pro-
verb, οὐαὶ τῷ μετέπομπῳ. A harmless Pru-
dence adorned every action of his Life, as an unpar-
allell'd love was manifest in his Death. He lived
to

to teach us how we may be happy, and died to expiate not his own but our sins. And certainly there is not in the World a more moving Spectacle, than to see an innocent Person sore afflicted : So sad an effect without an immediate cause. Death and Diseases are the undoubted consequents of sin. But that our Saviour, who with the truest Conscience, and strongest assurance, challenged his Murderers to accuse him of sin, should with so much Patience and Charity subject himself to such exquisite torments, this was the accomplishment of his Merit; and such satisfaction as infinite Justice knew not how to refuse.

Thirdly we preach the Universality, the unbounded Virtue of his Crucifixion. Not as some, who making great pretensions to preach Christ, preach nothing less, or preach him out of envy to all the World but themselves ; making void his Death, by confining the intent of his Sufferings to the little flock, upon whom alone, as on Gideon's Fleece, this Heavenly Dew must fall ; whilst the rest of the World remains parched, and dried, prepared matter for everlasting burnings, raising a Monopoly of that blood intended to enliven whole dead Mankind. It is a Jewish Principle, and fully as opposite to Christianity as the rest of their Religion, for any Party or Sect to believe themselves the Elect of God, and to allow no hopes or possibility of Salvation to the infinity of Men, only to the Inhabitants of a little piece of ground scarce above two hundred Miles in length. But God is true. He hath told us, *That Christ gave himself a ransom for all ; that he tasted death for every man.* And in the

C

1 John

1. *John 2. 2.* (to which place no distinction can give a colourable answer) he was the propitiation for our sins, and not for ours only, but for the sins of the whole World. So that the death of Christ extends its Virtue, i.e. To all persons. Every Man is bound, under the obligation of eternal Death, to believe, that Christ died for him in particular; therefore Christ did die for every Man. God obligeth no Man to believe a lye, which according to them who confine Christ's Death only to the Elect, the far greatest part of Mankind must necessarily do. What solid ground of comfort can any sincere Christian find in believing, that almost whole Mankind are excluded from the benefits of his Death? Will it not breed despair, and make Men cast off all Religion? or if any one be so hardy, as to believe himself is one of those very few whom Christ so loved as to dy for; it is indeed like the confidence of those who call themselves Saints; But God hath no where made Pride, ill Nature, and high Presumption, to be qualifications for his Salvation: well ymveshi eisli
2. It extends to all Ages of the World. Hence he is called the Lamb slain from the foundation of the World, and a ransom testified in due time. That though he dyed not till the fullness of time, yet whoever were saved before his appearance, were saved by his Merits, and by the efficacy of that blood which was figured by all the Sacrifices of the Jews, and also of the Gentiles, who without question received the rite of Sacrificing by tradition from the first Fathers of the World. Moses counted the reproach of Christ greater riches than the treasures of Egypt. Jesus Christ is the same propitiation in all parts.

parts of time, yesterday, to day, and for ever. This is one excellency of the Christian Sacrifice above the Levitical, that its Virtue diffuses it self throughout all Ages of the World, and therefore needed but once to be offered, as the Apostle argues, *Hebr. 9. 25.* had not the Gentiles the explicate knowledge of our Saviour? neither had the generality of the Jews, only some few excellent Persons to whom God vouchsafed a clearer Revelation. This is manifest from the end of all their Sacrifices, That they looked upon God as a Rewarder, merciful and placable, and that Expiation of sins might be made.

4. We preach Christ Crucified, That is, The effect that so great an Example of Virtue ought to have upon our selves, by an inward mortification of all those sins which were the cause of his sufferings. This is that which the Scripture calls (*Phil. 3. 10.*) *the fellowship of his sufferings, and to be made coniformable to his death;* this Saint Paul did glory in, this is that Christ Crucified, the knowledge whereof he was so ambitious, as without which all the other excellent ends of his Death would signify nothing but the aggravation of our sin and misery. But the World called Christian thinks it now the greatest sign of its being so, that it retains the Death of Christ in History and Speculation; can make harangues upon his Virtues, and rhetorically set forth the Cruelty of his Passion. We have more disputes concerning the spiritual Cross and virtue of his Death, than Critics have about the fashion of this material Cross: infinitely more concerning the nature and power of the Sacraments, than Physicians have about that part whence the Water and Blood

did issue forth. It is an easy way of satisfying punishment by the afflictions of another, and scarce to have any sense of those stripes whereby we are healed. As if imagination were as powerful in Religion, as it is in nature, that a strong belief of Election and imputative righteousness, without performance of Christian Duties, would avail to our Salvation. Mistake not thy self, fond Creature! Christ died not to excuse thee from duty, but from punishment, on condition of that duty. There is a Cross which thou must bear, a Crucifixion which thou must undergo, a heavy burden of sin which thou must feel, thy heart also must be pierced before thou receivest any benefit from his Death. His Blood is no Magical Amulet, no unintelligible Weapon-salve to heal at any distance, to cure the wounds of sin without application: its virtue conveys not it self through hidden passages of the air, to perfect the Cure without trouble or observation. Thou must search and examining every corner of thy Heart, not spare the most beloved Pleasure, nor the sin that doth most easily beset thee. Canst thou think anything too dear to forsake when it comes in competition with him who hath purchased thy love at so great a rate? or think it reasonable to take delight in those sins which gave thy beloved Saviour so much pain and torment? *Look upon me and be Religious,* was written on the Tomb of an Egyptian King. Let us look a little upon him whom we have pierced. Many and incomparable are the Virtues which shine forth in his bitter Passion, proposed to our serious imitation. Consider his Patience and submission to the

the Divine appointment. Look unto Jesus, who for the joy set before him endured the Cross, despising the shame. He was oppressed and afflicted, yet opened he not his mouth, he was brought as a Lamb to the slaughter. Can we then murmur at the punishments we have deserved, when we see the purest innocence, the most consummate goodness (which had better deserved of the World) so injuriously treated? He understood better than any Man the intrinsick worth of all Worldly things; yet did he not upon all occasions shew the greatest flight and neglect of them? Behold therefore the Cross of Christ by which the World is Crucified to thee, and thou to the World. A powerful Meditation to curb the motions of ambition, and desires of earthly glory. How can we refuse to be reconciled to any who have offended us, when Christ died for us who were his greater Enemies? Can we think on his Death as a propitiation to restore us to the favour of God, and not receive our returning Brother into our favour? This is Christianity indeed. To imitate thy Saviour is so hard a duty. Further, why shouldst thou be troubled at the ingratitude thou meetest with from the World? Hast thou done good, and endeavoured to oblige by services of love? Thou shalt have thy reward in the next Life. This whole World is a reward too little for one truly virtuous action. What though thy most religious intentions be mis-represented? Be not dis-couraged: Let not dis-ingenuity stop the Communications of thy Virtue and Goodness; which if it had done in God, we had not now been here to acknowledge our Great Benefactor.

Against

Against this Doctrine of Christ Crucified, which St. Paul (*1 Cor. 15. 3.* the Epistle for this day) first of all delivered, That Christ died for our sins, according to the Scriptures, a Doctrine full of Divine Benignity, and infinite consolation. What is it that Jew or Gentile could object? *ad 2. v. 13. ad 3. v. 1.* To the Jews it was a stumbling-block chiefly upon these accounts: *ad 2. v. 13. ad 3. v. 1.*

- 1. The meanness of Christ's appearance: They expecting a triumphant Prince, who should conquer the World into their Domination. *ad 2. v. 13. ad 3. v. 1.*
- 2. That the Messias should dy a foul and sufficient Sacrifice, Signifying the abolishing the Ceremonies of their Law. *ad 2. v. 13. ad 3. v. 1.*
- 3. That a great end of his Death was to reconcile Jew and Gentile, and to unite the whole World in Love and the same Religion; which contradicted that proud and envious temper, whereby they thought none should have any benefit of the Messiah his coming; but those who became Prodigals to their Law, which they believed to be Eternally all which scandals might easily be removed, both from Scripture, and their own ancient Traditions. *ad 2. v. 13. ad 3. v. 1.*
- 4. To the Greeks it was foolishness: The high and towering speculations which filled the pages of their Philosophy, had so put up their understandings, that the simplicity of Gospel Doctrine could not be admitted to any thing but contempt and scorn. They could dogmatically refuse concerning the Divine Goodness, and its perpetual Emanations; and thence deduce the eternity of matter, the infinity of Worlds, the generation of Souls, and pre-existence, their exile from primitive Happiness, and

and lapse into mortal Bodies. They often askt the Question, *πότερον τὸ κακόν;* what was the Origin of Evil, but could never answer it; they discoursed much of an *αὐτοδύναμον*, a freedom of power to Act, but gave no account how it is become weak and feeble; of a Deification to be attained, That their wise Man was the only rich, beautiful person in the World, happier than the Gods, they being so by Nature, but he by his own acquisitions. They annoyed their Scholars with the Encomiums of such a Virtue as never was nor can be found. These and such like were the lofty phancies upon which whilst their Imagination sat, and looked down upon the plain Truths of the Christian Doctrine, they must needs seem low and despicable Principles, *viz.* That God did not only love the World of Mankind, but sent his only Son to tell them so: who after he had by his Doctrine taught true Virtue, and by his holy Life shewn that it was practicable, died to satisfy Justice and redeem the World. And that there is no other way to Salvation, but Faith in Christ Crucified, and the imitation of his Example. This is the plain sum of Christian Philosophy, which even *Iustinus Martyr* confesseth was foolishness to him whilst he was in the School of *Plato*. Yet this is
104. The Power of God, I could tell you a large History, from how low beginnings, by what improbable methods it subdued Kingdoms, conquered the greatest Conquerours, brought the Empires of the East and West into its possession; how it stopt the mouths of Apostates and Blasphemers, silenced the Oracles of the Devil, that he could no longer use either his Poetry, or his ambiguous Prose to the delusion

delusion of the World. That it hath sanctified the Temples of Idols into Churches, turned the Schools of Philosophers into the Houes of God, thrown down Amphitheaters, levelled Pantheons, ruined the Kingdom of the Prince of Darkness, and obtained a Dominion larger than the famed Monarchies of the Earth. This hath humbled the most haughty Spirits, purified the most defiled Minds, and can boast of more Prolytytes to Virtue, and Martyrs in its Cause, than the most applauded Systems of Philosophy.

2. It is the Wisdom of God. I will not determine, as some too rashly have, That it was impossible for God to have found out any other way for the redemption of the World, but the Death of his Son. It is folly to pretend to set bounds to Infinity; this is to suppose that God's Wisdom was exhausted; and subject it to the comprehension of Man. This we may safely say, That our understandings will not reach to the conception of any other method, which would so much advance the admiration of his Wisdom; which in the Government of the World seems to propound two things chiefly to itself: The encouragement of Goodness, and Discouragement of Vice. His own Glory and the Happiness of his Creatures depending upon each of these; and they are both served incomparably in Christ Crucified.

3. Here is the discouragement of Sin. By Gods transferring the punishment from us upon Christ, his indignation at sin is magnified. That his beloved Son should suffer rather than sin go unpunished, and satisfaction not be given to that Hellish

and

rule and Order of things, which is the true Creditor in the case, requiring punishment to deter Men from him. Here we may see the grievous nature and deadly sins of sin; with what cruelty and infamy it procured Christ's Death, much more will it ours. By this we learn, that God will certainly provide for his Justice, under which it must be our care not to fail. ^{TO DE} In much my Savioe sweet, it will far thee allon for to if it made him dy, what will be thy portion, when Death, which was his release, shall not be granted?

In this world God provided for the entirage of Sinners to be blotted out. Christ came and taught his Ministry of Grace, the World did listen; Is not the world the Heathen; yet while he had sufficient encouragement to do so, and though he had not died, vole again, and given his Holy Spirit to assist and illuminate them; still they did not see fit. in the faint light of Nature, never found the way to Happiness. He remained still despised; Principles of the Ancient Monarchs, declared the future States, the just rewards of sin and apostasy. And if such Motives will not prevail, God is often blamed. He grant therefore that every one may find the power of Christ Crucified in his own Sond; I and that All may earnestly endeavour, That the Wisdom of this design may have its intended effect, in making whole Mankind good and happy to Eternity.

^{1800.} —² Second volume before the Queen, 2d. 1800.

^{1800.} Dr. Hopperman's **S. INN** a new before the Honorable House of Commons, Oct. 19. 1800.

^{1800.} —² Second volume before the Queen at Windsor.

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